

have the sea (*Sindhu*) for their mother-: but this is explained to intimate their identity,, as affirmed by some authorities, with the sun and moon, which rise, apparently, out of the ocean. They are called DASRAS,—destroyers, either of foes or of diseases; for they are the physicians' of the gods. They are, also, called NASATYAS,—in whom there is no untruth. They are represented as ever young, handsome, travelling in a three-wheeled and triangular car, drawn by asses, and as mixing themselves up with a variety of human transactions, bestowing benefits upon their worshippers, enabling them to foil or overcome their enemies, assisting them in their need, and extricating them from difficulty and danger. Their business seems to lie more on earth than in heaven; and they belong, by. their exploits, more to heroic, than celestial, or solar, mythology. They are, however, connected, in various passages, with the radiance of the sun, and are said to be precursors of the dawn, at which season they ought to be worshipped with libations of *Soma* juice.

The Sabeism of the Hindus—if it may be so termed—differs entirely from that of the Chaldeans, in omitting the worship of the planets. The

constellations are never
named as objects of veneration or worship;
and, although the moon appears to be occasionally
intended
•under the name *Soma*.—particularly, when
spoken of
as scattering darkness,—yet the name and
the adora-
tion are, in a much less equivocal manner,
applied to
the *Soma* plant, the acid asclepias, actual
or personi-
fied. The great importance attached to
the juice of
this plant is a singular part of the
ancient Hindu